1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

dipped into the water and the solution is then taken. Following the taking of the *gurj* solution a lemon is cut in half and salted and peppered. The two halves are left on the roof over-night and should be sucked the next morning. Another report is that a good remedy for malaria is to grind together *golmirich* (black pepper), *long* (cloves), and *mitha lakri* (licorice). The paste is put into a bit of water and swallowed

Pain in the abdomen: this is relieved by rubbing a mixture of kerosene and mustard oil over the affected part.

Smallpox: there is no remedy for this, as it is due to a goddess and her will, but care should be taken that the patient takes only light foods during this period.

Snake bites: one should chew leaves of the *nim* tree. Crooke notes that "in Ahmednagar when a man is bitten by a snake he is taken to Bahiroba's temple, crushed Nim leaves mixed with chillies are administered, and the branches are waved over his head."[1]

Stomach trouble: for this the leaves of the *Babul* tree, (*Acacia arabica*) should be chewed and eaten.

Swellings: if it be the thighs that have swelled, *ghi* should be applied and rubbed in well. At the same time *Hing* paste (a variety of asafetida) should be applied to the nails of the leg affected.

Wounds: *chuna* (lime) is mixed with the juice of the *Kattha* tree (*Acacia catechu*) and the paste applied. The juice of this tree has good astringent qualities.

Fresh cow dung is very commonly applied, especially to the wounds of children.

The bark of the *Tinsa* tree (*Eugenia dalbergioides*) is ground into a paste and stops the bleeding from a wound.

For the wounds made by thrusting the iron trident through the tongue or cheek at the *jawara* season, the following mixture should be applied: Lime juice, some ground onion, *ghi*, wood ashes and *pan* leaves (*Piper betel*).

It is usual that each village has its *baid* or medicine man who suggests these simple remedies and advises what should be done. However, there may be no such person in the village, and even if there is such, the Kols have great faith in the Baiga, and may go to him.

1 Crooke, W., *Religion and Folk-lore of Northern India*, p. 410.